

THE BAPTIST.

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VOL. VI, NO. 36.

Our Young Preachers and the Seminary.

In less than a month our "school of the prophets" in Louisville will open for another session's work. What about Mississippi's representation for next session? I trust we shall make a good showing both as to number and quality. Probably some brother who reads these words and who has not yet decided the question ought to be among the number. I take it there is not a young preacher in Mississippi who would question for a moment that it is a good thing to go to the Seminary, but I fear there are some who do not realize the far-reaching nature of the decision they are making now. Aside from other weighty reasons, there is one advantage which comes to the student who makes a proper use of the Seminary course that ought to settle the question in favor of going, and that as soon as possible. This advantage may not be as apparent as some others, before the public eye, but it is worth all it costs if none but the preacher himself ever becomes conscious of it. I refer to that power which gives a man the mastery over his study, and confers that facility in handling his books, especially *The Book*, that will leave him sometime and reserve force for meeting the exacting demands of a busy pastorate. A Seminary course introduces a preacher to his books and enables him to recognize in many a theological speculation a spent and vanquished theory of by-gone days which has come up before him in new garb as a claimant on his time. Attending the Seminary does not open the way for a preacher to do less work in his study but more in less time.

"Yes," some of you say, "all this is true, but I cannot afford to go. I have taken a literary course and must make out on that." It seems to me your college course only makes the obligation for a theological course the more imperative. As to sparing the time, you can save a vast amount of that, by investing a little in the Seminary just now. But these advantages do not come with the smattering of a course. The fact that a man "has been to the Seminary" is not enough. Take three or four years, not less than two any way. If finances are short, as likely they are, remember that "He who has counted you faithful, putting you into the ministry" will open up the way for you to get just that training necessary for you to do the work He has for you to do. See that you do not refuse to enter in, when he opens the way.

Ought you not to go to The Southern Baptist Theological Seminary? Ought you

not to enter next October? Answer these questions as a good steward of the manifold mysteries of God.

W. F. YARBOROUGH.

Event and Comment.

Pastor J. W. Lee has just closed a good meeting at Olive Branch, doing all the preaching himself. Eight were baptized and one standing over for baptism.

We note with sadness the death of Bro. A. E. Arledge, which occurred at his home near Hattiesburg, Miss. Bro. Arledge was 49 years old.

Rev. Mr. Sumrall has just entered upon his work as pastor of First Church, Shreveport, La. Since June 1, under the ministry of T. J. Reynolds this church has received 18 additions.

Rev. J. R. G. Hewlett preached 14 sermons at Skene last week with 18 additions to the church, 15 of them by baptism. In his meeting at Ruleville in July, 15 additions to the church, Bro. C. H. Mize assisting.

The editor is on the wing nearly all the time now, attending associations, and hence the paper will have to do the best it can. If any irregularities arise, be patient, we will do our best to get everything straight.

A very satisfactory meeting has been held at Osyka. It lasted 12 days. Bro. J. P. Culpepper of Lumberton did the most of the preaching. The results were 25 accessions, 17 for baptism. Bro. Culpepper was kindly remembered and the whole town made better.

The editor preached last Lord's day to the flock at Morton, whose shepherd has recently fallen. They appreciate the fact that Dr. Leavell's place will be difficult to fill, but they are a plucky little band, and are on the lookout for a new shepherd. They will hold memorial services on the 3d Sunday in honor of their fallen shepherd.

Cascilla.

Our meeting closed at Cascilla Wednesday night. I baptized forty-five (45) yesterday, in the presence of a large concourse of people. A great Savior made a small preacher effective in presenting the gospel.

JOEL D. RICE.

Field Notes.

West Judson Association.

It was the pleasure of this scribe to attend this gathering of the Lord's saints, Uclatubba church was the place. Rev. T. A. J. Beasley was re-elected moderator; W. F. Davis was elected clerk, and A. F. Golden treasurer. The introductory sermon was preached by Rev. T. A. J. Beasley, and it was a fine presentation of the doctrine of the Resurrection. The sermon was enjoyed by the large audience in attendance. Every church in the association was represented by letter and messengers. The reports of committees revealed the fact that the body is responsive to all the demands of the Lord's cause. The contributions were largely in excess of last year and the prospects are far still larger contributions for the next year. There was contributed for State missions the past year \$119.58.

Foreign Missions \$368.95.

Home Missions \$275.48.

Baptisms reported 128.

Dr. A. V. Rowe and the writer and other brethren, for sister associations were visitors, but whose names are not recalled were present and took part in the deliberations. Dinner was spread on the ground each day and judging from its abundance the people are prosperous and happy. A few friends were found who will read *THE BAPTIST*, but there should have been many. May be they will do better next time.

An all night ride brought the scribbler to Waynesboro, where the Chickasaha association was found at work, and quite busy they were doing the Lord's work.

W. H. Patton was in the chair, while Bro. W. A. Roper was found recording the doings of the body. The introductory sermon was preached by Bro. Roper and from reports heard it was well done.

A number of the churches were not represented, so the attendance was small. The body adjourned to meet with the Stonewall church next year. *THE BAPTIST* man didn't do much except to enjoy the meeting and share in the abundance of good things provided for the outer man.

The writer is sorry that he cannot give tabulated statement of the years work, but in the main the outlook is hopeful. The audience were favored with some fine speeches by brethren Hackett, Farish, Roper and Bosdell. But now, "we rest."

O. M. LUCAS.

Bro. J. L. Finley has resigned McHenry Church and moved from that place to Handsboro.

Mr. Folk in the Grand Jury Room.

BY DAVID RIDDLE WILLIAMS—IN THE CONGREGATIONALIST.

At last the Missouri penitentiary doors have shut in three of the nineteen convicted St. Louis hoodling city lawmakers. Among others of the unsavory lot who remain without the prison gates on Supreme Court technicalities—and that has become a hated word among honest Missourians—"technicalities"—there has been a scramble to turn state's evidence, since it has actually been "shown" that Mr. Folk could imprison, as well as indict. All this brings up the old question, with more force than at any time in the past two years: "How does Mr. Folk do it? How does he conduct his investigations in the St. Louis grand jury room?"

In so far as it be consistent with the grand juror's oath, an attempt will here be made to answer.

JURY SERVICE THAT IS WORTH WHILE.

The grand jury on which the writer recently served was the "long term" panel, and was as hard a worked body as any in the history of the city. But the forty-eight days' service was worth to us, in experience, all it cost.

Most of all we appreciated the chance to become intimately acquainted with the prosecuting attorney, Mr. Joseph W. Folk. To have a man who is a national character, with his pictures in the magazines, lean over the back of your chair and joke and pass the time o' day and borrow matches for his cigar that is always going out in itself an experience.

First, a word as to the now historic St. Louis grand jury room. It is a bare chamber, none too large, on the top floor of the dingy, ramshackle old "Four Courts" (which according to local traditions was so named after a certain Celtic Four Courts of fond memory, even if the namesake has but three). In that place the witness takes his seat in a hollow square, so to speak, with jurors on three sides of him and the wall close behind. To more than one has that comfortable chair been as if made of molten lead. Many high and mighty—speaking financially, politically, socially—have come to it jauntily, with a sneer and a smile—and have left it self-confessed criminal and in tears.

A MAN WHO RULES HIMSELF.

The question arises, How does Mr. Folk do it? That is what we jurymen studied over often. In the first place, he is not overburdened with details, having a strong staff. He has time for quiet thinking—the average American professional business man's characteristic lack. In his examination of a witness Mr. Folk is direct and informal. You might think it a justice of the peace case involving \$4, for all anxiety he shows. In a quiet fashion questions begin. Sometimes he stands at the witness's side; oftener he leans over a near-by jurymen's chair. He consults notes but rarely. Yet it is always evident that he has carefully blocked out his plan, despite all the formality.

When he leads up to the crucial question and the witness balks, he may drop that line temporarily. But sooner or later the question must be answered, or there comes virtual self-condemnation through declining to answer, on the plea that the witness will incriminate himself. Never did our jury see one or the other result fail of accomplishment on any essential.

Mr. Folk has no set plan and conducts no two examinations in the same way. But in this respect he never varies: under no circumstances was he ever seen to lose his temper, raise his voice, or in any way, show excitement. And we saw many occasions when the majority of men certainly would have lost control of themselves. It is the same way when he is trying his cases.

The one thing which most impresses the witness is Mr. Folk's quiet strength. When the witness gave way to nerves and fear and anger, and there was an explosion, Mr. Folk would calmly stroll around the room, relight his cigar, and then go up to the witness and say something like this: "Now, I'm not going to argue with you. You answer my question or not. You go on record, either way."

Mr. Folk spares neither himself, the jury, the witnesses nor the deputy sheriffs. One State official was before us six times in four weeks. This will show how he laid out the work for the servers of suppcnas: After one noted railway lobbyist, who was much wanted and knew it, no less than 100 summonses were sent. His travels were extensive. Then he grew a little careless and it was the hundred and first which proved his undoing.

That is a type of Mr. Folk's pertinacity. But a still better example is the return from Mexico of Charles Kratz. There this indicted city father, who had "jumped" his bond, was settled down, apparently for all time, as a successful contractor. There were (and are) moneyed men in this city to whom it was a great object to keep Kratz in Mexico. Extradition laws being as they were—up to the Kratz affair—the indicted boddler and his friends were inclined to laugh at Mr. Folk. St. Louis visitors to his retreat were instructed to bring back his boastful utterances. It was a dangerous flouting at right and law, for Mr. Folk went to Washington, and did things. The machinery of two countries began to move in an untoward fashion. The result? Kratz came back.

MORE HONESTY THAN CORRUPTION.

Our work resulted in the discovery of much honesty in Missouri. We wish to herald the fact, naturally. There has been so much of the other thing told. Our investigations were chiefly along State "buddle" lines, and a goodly array who were not smirched were found. Will the reader please remember that? Our most noted work was in regard to the baking powder bill which ruined an ex-governor. We reiterate that in the course of this distressing investigation, and in other work we did along State lines, amine of old fashioned honesty was proved.

A small quota of tricksters in the upper and lower houses at Jefferson City, we found, were responsible for the odium which now attaches to the very name of that place. They were often "raw" in their work. It is to be presumed that things are done decently and in order when legislation is bought and sold at Albany or Harrisburg or Springfield. This very crudeness is the cause of much of the evil advertising which our great State and city has received. This is not to advocate any change of "boddling" method, but it is an explanation of facts as secured from competent witnesses under oath.

In an informal talk with our jury, following an official session a representative and acknowledged railway lobbyist frankly stated: "After years of experience I want to say that I believe the majority of the Missouri lawmakers to be honest. Among them are men who would not hesitate to kill any one who would offer them a bribe."

Children Saying the Lord's Prayer.

ROSIER S. GAVIN, BESSEMER, ALA.

I believe it is T. T. Martin who says that children ought not to be taught to say "Our Father," since God is not the Father of an unregenerated human being.

It is my purpose to call attention to another reason why it is, at least, dangerous to teach children "to say the Lord's Prayer." The "Lord's Prayer" is a model prayer, and really ought so to be spoken of. It is not the phraseology, but the sentiment that the Lord commands. He does not say, "Pray ye in these words," as if He intended to establish a liturgy. Indeed the version of the prayer in Luke differs from that in Matthew in the original as well as in the English. The prayer is a model prayer—but only to the individual who will appreciate the sentiment underlying the form. The form is the vehicle; the sentiment, that which is conveyed. A prayer can still be a prayer without the vehicle; but never without that which is conveyed. Does the average child understand what is involved in saying the Model Prayer? I fear not. It is putting into his mouth a string of meaningless words. And after he has finished the prayer, he has only "said" it—he has not "prayed" it. The danger lies herein: The mother teaches her child that it is wrong to begin the day without repeating the "Lord's Prayer." Therefore the child feels that if he *not* saying it makes matters all wrong, then saying it makes matters all right. With him, life's *Summum Bonum* soon comes to mean saying his prayers. And he learns to say them fluently. He can say them, and at the same time, lay all his plans for his mischievous pranks during the day. He has been taught to repeat a certain, generally the Model, prayer. Has he been taught to pray? Does he know what prayer is? For my part, I am not much on written prayers, any way. A man had been gored by a mad bull. He sent for an Episcopal brother to pray for him, and as he was turning the leaves of his prayer-book, the wounded man grew nervous.

"Say," he said, "if you are going to pray for me, get at it!" "Well, yes," said the man with the prayer-book in his hand, "I would be very glad to do so, but I can't find a prayer for a man that has been hooked by a bull." And if he had the chances are that the "wounded man could not have been lifted very high on the wings of its faith! Repeating prayers is one thing, and, by the way, a thing all too common; praying is quite another. The average saying of the Model Prayer is not much model praying. And why? Because the average man who repeats it, does so habitually, and, largely mechanically.

I had an envelope once through the mails, properly stamped, properly addressed and properly sealed. The man who sent it, forgot to enclose the letter! Do you get the force of my point? Did I get a letter? I got everything except the letter. The words we utter in prayer constitute a kind of envelope in which we send our prayers to heaven; and too many of us send up the envelope regularly, but fail to enclose the letter. What was said of the fig tree, might, with equal truthfulness, be said of many prayers; "He found nothing thereon but leaves." I wish it might be said of every one who says a prayer, "Behold, he prays!" The mother who teaches her boy that life has its battles, and, in her own wise way, points out the places in her son's life where he needs to fortify; and then asks him to ask the Lord in his own boyish way, to keep him from doing the wrong and going astray; and to help him to do the right, has, in my humble opinion, wrought far more successfully in the matter of getting on her boy's heart what real praying is, than the mother who has taught her boy to say a prayer that is to him meaningless and empty, be that the Model Prayer or any other form of prayer, Lord, not only teach us how to pray, ourselves; but enable us, in a measure at least, to teach the children how to pray. Let us pray! Amen.

A Threat

By the Belgian Administration to drive Protestant Missionaries out of the Congo.

Here is a condition of affairs which demands the attention of all Protestant Christians interested in missions to the heathen, especially to the more pitiable helpless and smaller tribes among them.

The following paper is a translation from the French text of an Official Bulletin of the Congo Administration, as contained in a report of the Governor General F. Fuchs to the Secretary of State:

"Citation from the Official Bulletin of the Independent State of the Congo. Report of the Governor General F. Fuchs, to the Secretary of State.

Natives have been observed to insult our European agents; certain officers of the companies have complained of the arrogant attitude that the native population assumes when it has been subjected to certain influences; the disposition to disregard their duties toward the State and their respect for our law man-

ifests itself among them. There is no doubt that this is the result of secret machinations which more or less are undermining the established authority. One cannot escape the fact that the situation reveals itself in the neighborhood of certain Protestant missionary posts alone. This is the more significant when one considers the tendency of these organizations to exercise a sort of sovereign control on the whole of the population in their neighborhood, and to impose this authority upon them in opposition to, to use the expressions of the natives, "Boula Matari," and to create thus a state of antagonism against the influence and authority of the State. I have already called the attention of the government to this grave situation and to the measures that it is likely to entail if it continues. Already our local officers have found it necessary to act in order to safeguard the authority of the State, and if it is necessary the Governor General will consider the advisability of making use of the means that the decree of September 15, 1889, puts at his disposal in the case of strangers who use their influence over the natives against the State."

In this paper are several points that arrest attention.

1. The vague and vapory form of the charges and of the evidence on which they rest. "Natives have been observed," observed by whom? When and where? "To insult our European agents." What European agents and what constitutes the insult? "Certain officers of the company," What officers of the company? "have complained of the arrogant attitude of the native population." What is meant by attitude here, and in what way did the arrogance manifest itself? "When it has been subjected to certain influences." What influences—what are the duties toward the State which there is a disposition to disregard, and what is the nature of the criminal offence implied in the word "disposition?" Why all this vagueness in the form of an indictment? Courts of equity in civilized lands do not proceed on generalities.

2. The assumptions that underlie the whole document. It is assumed that the native cannot have any possible reason himself to complain. Who stands up to say a word in his behalf? It is assumed that Belgian officers have done no wrong, and must invariably be right; it is assumed that the government administration must of necessity be just and humane; it is assumed that Roman Catholic missionaries are all right and deserve protection; but that all Protestant missionaries are meddlers and mischief makers, provoking an otherwise quiet and submissive people to insubordination and lawlessness; it is assumed that the Congo has no responsibility to the powers through whose sanction it has come into existence, and no accountability to the constitution to which it alone can appeal as a reason for its being found in the family of nations.

3. The drastic measures which it threatens to take against English, American and

German Protestant missionaries who are uncondemned and untried before any equitable tribunal known to civilized states. They are to be treated as offenders; they are to be deprived of the rights conceded to them under the only international agreement that Leopold can appeal to; they are to be driven out and kept out of the Congo Valley, and to be debarred access to the twenty million of its people unless they will agree to shut their eyes and submit to be gagged when the atrocities of Congo officials come under their notice.

There are several different societies in England and America, and more than three score of missionaries who will be affected by the threatened action of the Congo government. These societies are all honored and distinguished, and these missionaries are men of character and reputation well known in the Christian world.

Because of that there are on this side of the water and on the other, several hundred thousand men and women who would like to know the facts of the case. What have these missionaries been doing that they should be roughly treated, and what has the Belgian government of the Congo been doing which they are so anxious to hush up and conceal? What means all this cry of execration that is being heard on two continents, over certain doings of King Leopold "commissionaire."

The extract above cited was given to the present writer by the gentleman who translated it from the French. A few copies are manifolded for general information.

WILLIAM ASHMORE.

Milligan Springs.

Good meeting at Milligan Springs, sixteen united with us.

On the 3rd Lord's day in August, Bro. J. C. McElroy and the scribe joined in with Pastor W. W. Muirhead in Carroll Co., Shiloh church, where 24 united with our church.

To God let thanks be given.

T. N. Lusk.

Send Them to Bed With a Kiss.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children voices,
For a sweet childish face at the door,
And to press a child's face to your bosom.
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss.

—New Orleans Picayune.

THE BAPTIST.

September 8,

Meetings at Churches in the Piney Woods.

On Saturday before the third Sunday in August, I began my annual meeting at Bunker Hill church, in Marion county. Bro. J. P. Williams from Silver Creek, came to us on Sunday morning, and did the preaching till the close of the meeting, which was the following Wednesday evening. Results: two additions by letter, the church strengthened, and sinners put to thinking, which has since resulted in one confession.

The following Saturday, we met at Antioch in Covington county, to commence our annual meeting; but on account of heavy rains we had no service.

Sunday morning Bro. Williams again greeted us with his usual pleasant face, and for the purpose of doing the preaching in the meeting, which he did in a very able manner, as he always does. The meeting continued till the following Friday afternoon, when I baptized twelve happy converts; two of them my oldest two sons. We also received one addition by letter.

Saturday, July 30th, the annual meeting began at White Sand Church in Lawrence county: Bro. Wayne Sutton, of Florence, Miss., did the preaching, except the first and last sermons; the first being by me, and the last by Bro. R. Drumond, of Hebron. During the meeting twenty-one were received by experience, two by restoration and one by letter.

The protracted meeting at Society Hill Church, Lawrence County, Miss., began on Saturday before the second Sunday in August, with Bro. I. P. Trotter, of Hattiesburg, Miss., to do all the preaching. It was clearly evident from the very first service that we were going to have a good meeting, and we did. There were fifty-five accessions to the church; forty-four being baptized in the morning of the last day of the meeting.

The Lord blessed us in giving us the right man for the work to be done in the meeting; and Bro. Trotter did it in a masterly way, yet with a spirit of sweetness that is rarely surpassed, and that is always appreciated.

I did the preaching in the annual meeting at Holly Springs church in Marion county, where Eld. J. J. Justice is pastor. There were several things in the way of the meeting, viz: a rainy week, a sudden death in the neighborhood, and one day's illness of the preacher; but notwithstanding all that, there were five additions; four by experience, and one by restoration.

Bro. Justice has done a great work in that section of country, and deserves a great deal more praise than he is getting. His has been foundation work, and some time some one will reap a great harvest from it.

Eld. C. E. Bass is the efficient under-shepherd at Williamsburg, Miss. The annual meeting began there on the third Saturday in August, with the writer to do all the preaching after the first day. There were seventeen additions to the church during the meeting, nine of which were by

experience and baptism.

The Williamsburg saints are a very appreciative people to preach to, and they showed their appreciation to me in a very substantial way as did also the saints at Holly Springs. May the blessings of God rest abundantly on those who have shown your humble servant such wonderful kindnesses during our services with them this summer.

And now may God bless you Bro. Editor, in your work for Him in publishing such an excellent paper by means of which we can all know how the Master's cause is prospering in all this broad southland of His and ours.

Fraternally,

L. D. POSEY.

Antioch Dots.

The 3rd Sunday in August our protracted meeting commenced. Bro. Webb of Roxie doing the preaching. A large congregation greeted him Sunday, and though there were many things to distract the mind, the attention was riveted upon the speaker. His earnestness impressed all hearts, then his burning thoughts, his thrilling illustrations and sublime imagery lifted his hearers to a higher and holier plane. The services continued till Friday, with increasing interest all the time. All the exercises were up to high tide, but two of his sermons impressed us very deeply. One was on "the atoning blood of Christ." In the other he pictured the glories of "Heaven" so vividly, that the heart thrilled with rapture.

Our pastor (the ubiquitous Farr) did good service by his talks, his visits and personal appeals.

Friday evening we repaired to a lovely pond, and a large crowd resting in the shade of the trees, witnessed the burial in baptism of 12 hopeful converts—8 girls and ladies and 4 boys just verging upon manhood. It was a scene that the angels must have looked down upon with joy, and as the beautiful songs of Zion floated upon the water, perhaps there was a responsive chord in heaven that reached the ears of the blessed Master.

There were three sisters who joined one day. The following day another girl of perhaps twelve summers, told us she wished to come also, but her mother had told her if she did she would punish her. In the afternoon she could resist no longer and with a brave heart she stepped over the line. Bro. Farr visited the home and the anger was not only turned aside, but the next day the mother and father both united with the church. One awaits baptism and the other was restored. The community showed its appreciation of Bro. Webb by making a liberal contribution, in which our Methodist friends took part. We are now at work in remodeling our church house, building baptistry, painting walls and so on. In the near future we hope to have a pastorium. We have been greatly aided in all our church work by Bro. Eugene Dudley, who now

resides in this vicinity. His enthusiasm has been an inspiration.

If the eyes of our former pastor (Bro. S. M. Ellis) should chance to rest upon these lines, we are sure he will rejoice to hear after so many years of service, the blessing has come at last to dear old Antioch.

(MRS.) E. C. BOLLS.

Magnolia.

The Magnolia Baptist Church has just closed a two weeks meeting which began Aug. 14th.

The pastor, assisted by Bro. J. H. Lane, did the preaching the first week. Evangelist T. T. Martin came Aug. 20th, and continued with us nine (9) days. Bro. T. J. Harrell of Texas, conducted the singing. The people of Magnolia will long remember Bro. Harrell as one of the "sweet singers in Israel." Not only did he prove himself a good leader in congregational singing, but there were also real unction and spiritual power in his solo singing. His singing was not a musical performance, but was designed to point men to Christ. Bro. Martin's preaching was *Scriptural, clear, strong and intensely practical*. In every sermon he emphasized two thoughts—1st. Salvation by grace through faith in Christ Jesus, as opposed to all idea of salvation by good works or human merit. 2d. The obedience of the believer, prompted by love and gratitude, as opposed to an obedience prompted by a slavish fear of hell. In other words, that believers ought to serve the Lord Jesus because they are saved and not in order to be saved.

Not only were people converted during our meeting, but believers were also edified and built up in the "faith once for all delivered to the saints." As a further result of the meeting, thirty-four (34) were added to the church—six by letter and twenty-eight (28) by baptism.

J. E. THIGPEN.

Revivals.

New Zion, Damascus and Gallman Churches have held their protracted meetings, beginning fifth Sunday in July, second Sunday in August, and Third Sunday in August respectively. The pastor did the preaching at New Zion, and fourteen were received, thirteen for baptism and one restored. Bro. Price of Jackson, held fourth the Word at Damascus and nine were received, eight for baptism and one restored. Bro. Kincanon of Lexington was with us at Gallman and fifty were received, forty-one for baptism and nine by letter. We praise God for Price and Kincanon. We give God the glory for what He has done through them.

J. F. TULL.

Gallman, Miss., Sept. 5, 1904.

Soso.

We have today closed a glorious good meeting at Soso. Baptized 22 happy converts, about doubling the membership of the church. Bro. McLoud helped us in the meeting. We held the meeting in our new house of worship, which is all complete except painting.

L. D. BASSETT.

1904.

Meetings.

MT. CREEK.

The meeting embraced the 3rd Sunday in July and week following. Bro. W. E. Farr did the preaching. The sermons were spiritual and plain. There were eight additions to the church. This is an excellent community.

FLORENCE.

The services were conducted by Bro. Hathorn who did the preaching well. There were seven additions to the church. This is a good church with splendid possibilities.

NEW ZION.

The preaching was done by Bro. B. S. Culpepper. In his earnest, forcible way he made the plan of salvation clear. There were nine additions to the church. This church has, and is making good progress.

HENCHES RETREAT.

This new church is located on the Brookhaven and Monticello R. R., a splendid community with a great future. It has for its pastor, Bro. Mayfield, a strong young preacher of Clinton. We had twenty-eight additions.

BRAXTON.

Bro. J. A. Lee of Wesson, did the preaching, which was plain, practical and spiritual. We had twenty-four added to the church. We had just paid a debt on the church of about \$450. They are to build a pastor's home right away and then go to half time.

NEW PROSPECT.

I was with Bro. Culpepper in this meeting. We had six additions. These are noble people.

OAKLEY.

I was with Bro. Farr at this point. We had a very excellent little meeting with four additions. They have a right new house, for which they deserve praise.

A. L. O'BRIAN.

Florence, Miss.

A Visit From a Deacon.

One day during our meeting we had the pleasure of greeting Bro. Lee, a former deacon of Antioch. He is 77 years old and totally blind, but his mind is still active and his heart as warm as in the "long ago." When he arose to talk, his mind turned backward 55 years, when he first came to our community. He united with the church then—when Antioch was in the zenith of her glory, and those godly men, David Sexton and Levi Stephens were deacons. His words recalled the tenderest memories, and forms dearly loved came trooping before us like ghosts of the past. For many years they had been sleeping in the silent grave, but there they stood as of yore and we felt the warm hand clasp and listened to their loving words. As Bro. Lee talked there was a sympathetic thrill pervaded the audience, for he seemed to be in such close

THE BAPTIST.

touch with the Master that we fancied the angels were listening and would bear the words to Heaven. He said 55 years was a long time to serve under one Captain, but he had never regretted having enlisted under His banner, and he felt sure that He would never forsake him in his weakness and infirmity. What a blessed thought this is to the Christian soldier—that when we are disabled from service our Captain cares for us so tenderly and lovingly. If we drop by the wayside His arms will support us and help us to reach the mansion prepared for those who serve Him.

MRS. E. C. BOLLS.

Arlington.

We began our meeting at Arlington 1st Sunday in August with Bro. J. P. Hemby to do the preaching, who preached the gospel with power. I desire to say that Bro. Hemby is one of the best gospel preachers we have in the State, and any pastor would do well to have him in their meetings.

BALLA CHITTO.

We began the meeting at this place on Saturday before the third Sunday in August. The writer did the preaching until Monday, when Bro. J. A. Lee, of Wesson, took the stand and preached the gospel in its purity. This meeting resulted in seven by baptism and one by letter.

J. E. LOWE.

Pelahatchie.

About two months ago Bro. Z. T. Leavell engaged me to help him in a meeting at Pelahatchie on the 4th Sunday in August. Before the time came he went to his Blessed Reward. I went down on Monday (week ago today) and began with them Monday night, August 29th. We had a good meeting. Closed with baptism and service Saturday morning. We missed the dear lamented Pastor so much.

G. C. JOHNSON.

Meridian, Sept. 5, 1904.

Star, Miss.

Some good meetings. First on fourth Sunday in July. Bro. W. E. Dear, of Lena, Miss., came to our assistance at Claer Branch church, who preached the gospel to us in great power and love, and the Lord was there in the salvation of the lost. 14 were added by baptism and 5 by letter and statement, 19 in all, and the church much revived. And on the fourth Sunday in August, Bro. Byrd, of Mt. Olive, came to this church and gave us 2 fine lectures on S. S. work, which was well received by the church and large audience.

We feel that the State Board did a great thing when they put this work in his hands, for he is doing a work that the pastors cannot do.

Second Bro. J. W. Steen, of Ora, Miss., came to Hickory Ridge Church on the fifth Sunday in August, and did some good preaching, and the Lord blessed his word in the salvation of some lost souls. Eleven for baptism, one restored and six by letter,

18 in all. Last, Bro. A. J. Rogers, of Hattiesburg, Miss., came to Star, on the second Sunday in August, preaching the gospel in great earnestness, until Thursday evening. One was received for baptism. I hope much good was done.

These churches all did not forget to remember these brethren in a substantial way. We held our services in our new house of worship at Star.

S. MORRIS.

Aug. 31st, 1904.

Some Good Meetings.

Our seven days meeting at Lula Church closed on the 3rd inst. Meeting well attended and much enjoyed by the people, especially by Christians. We had 26 additions, 22 of whom were for baptism. Bro. B. Simmons preached one sermon for us during the meeting, which all enjoyed much.

The Beulah Church meeting was twelve days in length. There were 31 additions, 25 of them being by baptism. Church members expressed themselves as being greatly benefitted by the meeting. In the meeting with my churches in the last five weeks we have received 82 additions and 64 of them were for baptism. Praise God from whom all blessings flow.

CHAS. L. LEWIS.

Raymond, Miss., Sept. 6, 1904.

Memphis, Tenn.

Evangelist Frank M. Wells, Memphis, Tenn., is in a great meeting at Benton City, Mo. In two weeks the financial strength of the church has been doubled, and the meeting continues indefinitely. Great crowds are in attendance, and many souls are being blessed. The services for men only at 3 p. m., on Sundays are the largest ever seen in the country. Tracts are distributed to the multitude. Warfare on the blind tiger is being waged. The citizens are raising \$1,000 for Chaplain Wells to remove it. He was largely instrumental in having the saloon removed from the U. S. Army, and we predict the blind will go.

F. M. W.

Ordination.

The church at Clinton, Miss., in special conference, asked the following brethren, W. T. Lowrey, A. C. Watkins, S. M. Ellis, and other regularly ordained Baptist ministers who might be available, to act as a council to consider the propriety of setting apart to the gospel ministry, Prof. M. O. Patterson. The council organized by electing Bro. W. T. Lowrey mod., and A. C. Watkins, clerk.

After a very satisfactory examination the council voted unanimously to recommend to the church that she proceed with the ordination, which she did September 1, 7:30 p. m. Sermon by A. C. Watkins, Consecrating prayer by J. W. Mayfield, laying on of hands by W. T. Lowrey, A. C. Watkins, J. W. Mayfield, H. L. Pettigrew, J. H. Joyner. Charge by W. T. Lowrey.

Benediction by Bro. Patterson.

Anding.

It was my privilege recently to aid pastor C. E. Welch in a meeting at Anding, near Yazoo City. Large congregations came and listened attentively, and the interest was good. There were nine accessions. This was my first acquaintance with Bro. Welch and he impressed me as being a most excellent man, intelligent and consecrated, and much loved by his people. The Anding Church is small as to numbers, but for Christian work and liberality one does not find their equal in many places. In raising the expenses of the meeting, three of the brethren gave ten dollars each, while others gave smaller amounts. They are equally as liberal along other lines. Surely they do large things for a small body. They are now considering the matter of building a pastor's home and they feel confident of success. There are also Godly women here, who help much in the work. One sister is so brave and outspoken in her opposition to blind tigers that she is known as Carrie Nations. All honor to the Carrie Nations. May God multiply their number.

I visited the grave of my friend and brother, the lamented S. J. Ellzey, who is remembered by this community with much love for his work's sake.

The pastor and I also ran up to Yazoo City and looked on the ruins. Surely this was a great fire. The numerous chimneys look like lonely sentinels keeping watch over sacred spots where once stood elegant homes and places of business. But the burned city is fast rising again, hundreds of carpenters and masons being employed and long rows of new buildings going up. The Baptist parsonage (excuse me Bro. Furish) is nearing completion and is very pretty. Let Mississippi Baptists remember the cause here as they have so nobly agreed to do. We did not meet pastor Derrick as he was away.

Very truly,
T. C. SCHILLING.

Magnolia.

Good Meeting.

CENTER RIDGE.

We began the meeting with Center Ridge Church on the first Sunday in August, Rev. J. W. Mayfield doing the preaching. We had six additions for baptism.

HEBRON.

We met with Hebron on the second Sunday in August, Rev. N. R. Stone doing the preaching. The meeting resulted in 17 additions, 9 of them for baptism.

LIVERPOOL.

Rev. W. R. Cooper met the pastor at Liverpool Church on the fourth Sunday in August, where he preached 5 days, and 6 were buried with Christ in baptism.

All the above meetings were well attended, the churches revived, and we hope much good seed sown, which will bring forth fruit in the near future.

The writer has just closed the summer's work and is now on the way to Clinton to enter school.

Yours in the work

B. A. McCULLOUGH.

Gloster, Miss.

I was with dear Bro. W. P. Chapman, at Polkville last week. We received 30 members, 26 by baptism. One, a man 80 years of age, 14 joined by baptism the last day of the meeting. The audience was very large from the beginning to the end. Pastor and people were exceedingly kind to the visiting preacher. The church showed the great appreciation of their much beloved pastor by subscribing \$260 to his salary for one-fourth time, which is a raise of fifty per cent. He has served them for sixteen years, they know a good thing when they see it. I am now in the midst of a glorious meeting with my Gloster Church. The pastor doing the preaching. Twelve joined last night. We thank God and take courage. The meeting will continue the rest of the week. Pray for us.

Your brother,

J. R. JOHNSTON.

Antioch.

Our meeting began on Saturday before 2nd Sunday in August. Bro. Ervin F. Lyon of Natchez, told the sweet story of the cross in a very impressive and instructive way from Sunday till Saturday. During this time our church was greatly revived, eleven were buried with their Savior in baptism; three restored. We are thankful to the great God that he has so graciously blessed us.

May the good work continue to go on and the praise shall be to him that loved us and gave himself for us.

Yours fraternally,

O. L. THOMPSON.

Brystal Springs, Miss.

My Meetings for the Summer.

I have just closed my protracted meeting work for this year. As the good meeting Bro. J. F. Tull conducted for us here at Gillsburg, in the spring, was reported at the time, I will not report it. Bro. Elisha Gardner came to preach for us at my Amite River Church the second Sunday in July and preached twice a day until Friday. Large and appreciative congregations came to hear his powerful and faithful preaching. Six were received during the meeting for baptism. The church was very much built up and encouraged and showed their appreciation to Bro. Gardner in a very substantial way.

JERUSALEM.

Here I had Bro. S. W. Sproles of Liberty, to come the fourth Sunday in July and conduct a meeting which ran through Thursday, with two sermons a day and dinner on the ground. Bro. Sproles showed himself a hard student of the Word and a forcible speaker. Sin in many forms was most stoutly condemned. The impossibility of being saved by the law was emphasized, and salvation by grace alone was preached. That there were no additions was no fault of the preacher. Many expressed themselves as greatly benefitted.

RED BLUFF, LA.

The fifth Sunday in July I went to Red

Bluff, four miles below here in Louisiana, to help Bro. John Powell, the meeting closing Wednesday afternoon. There were no members received save two, who came for restoration. The members gave me many expressions of appreciation for the great good they felt I had done and remembered me in about as substantial a way as they had ever remembered any help.

MAR'S HILL.

I went the first Saturday and Sunday in August way up in the north-eastern part of Amite county, to help Bro. S. W. Sproles in a meeting at Mar's Hill. Here I preached fourteen sermons to the largest congregations I had ever preached to in any meeting. At the close of the last service, Friday afternoon, five young ladies came forward and joined upon a profession of faith.

NEW ZION, LA.

The second Sunday in August I began a meeting for Bro. John Powell at New Zion. Here we were graciously blessed. We had splendid congregations and deep interest all the way through. Two were received by letter, three restored and twelve were received for baptism. The whole church and community claimed to be greatly helped. They were ripe for a meeting and it was a great pleasure to labor with them.

MT. VERNON.

This was one of my own churches, where we expected Bro. S. W. Sproles to do the preaching, but he was taken quite sick and could not come, so I had to do the preaching. The Lord was with us and blessed us. The church stood most nobly by her pastor. Twelve were received and baptized by the pastor in the east prong of Amite River. One was received under the watch-care of the church. The committee appointed to raise money for pastoral help went ahead with the work, and turned over to the pastor a nice purse of \$24.00 at the close of the meeting on Thursday. The church on this closing day went into the call of a pastor for 1905, and the present pastor was recalled without a dissenting vote, with a voluntary increase of salary.

Saturday the Jerusalem Church did the same. So I have many reasons to thank God and take courage in my work.

Yours in the Master's work.

JOSEPH JACOB.

Gallman.

The Lord is doing great things for us here at Gallman. I began a meeting here with pastor J. F. Tull, the indefatigable worker, Tuesday morning and up to last night (Sunday) thirty four have been received for baptism and eight by letter.

Bro. Tull maintains that this is the garden spot of Mississippi. He is preaching to a total membership of nearly seven hundred, and few pastors are blessed with a people as loyal and devoted as his.

For industry, loyalty to truth, constant and effective work, I commend you to J. F. Tull, pastor of Gallman, Damascus and New Zion Baptist churches.

Fraternally,

C. T. KINCANON.

Some Meetings in South Mississippi.

IMPROVE.

Here we began our meeting of six days Saturday before the fifth Sunday in July with brethren Joe and Abner Bryant to do the preaching. We had large crowds and splendid interest. Results: Three accessions by letter; the purchase of song books for church; and a resolution on the part of some to organize and maintain a Sunday-school.

PRINE SPRINGS

We began here Saturday before first Sunday in August and continued six days.

Bro. M. O. Patterson came to our assistance Sunday. We had a great deal of rain during this meeting, but God's Spirit was with preacher and people and we had one of the most glorious meetings in the history of the church. This church is located near Bro. Patterson's old home. The people came far and near to hear him, for their first time, and none seemed to be disappointed.

Prof. J. R. Hitt and Miss Lizzie Robertson, with scores of others to help them, added greatly to the interest of the meeting by their deeply spiritual songs.

Results: 5 by baptism; 5 by letter; and church revived.

The church invited Bro. Patterson to hold her next protracted meeting.

SHILOH.

Bro. Robert Sproles did the preaching here, beginning Saturday before the second Sunday in August and continuing five days. Bro. Sproles was a stranger here, but the people soon learned to love him, and appreciate his efforts in so much that they invited him to hold their next protracted meeting. Results: 2 by baptism, and 4 by letter.

WILLIAMSBURG.

Beginning Saturday before 3rd Sunday, we continued six days. Bro. L. D. Posey came to our assistance Sunday. He was with us last year and so needed no introduction.

The people took great interest in the services and we had a glorious time. Almost every unconverted person that attended seemed to be interested in his soul's welfare. Results: 9 by baptism, and 8 by letter.

Yours in Christ,

ESTES BASS.

Carley, Miss., Aug. 30, 1904.

Benton City, Mo.

We are having great meeting here. The audiences are very large and the interest increasing all the while. Three have accepted Christ, and joined the church—many others are serious, and we expect them to confess Christ soon.

Our meeting for "men only" yesterday at 3 p. m., was the largest crowd of men ever seen in this city. The pastor, Dr. Shoush, said, many came from afar. God was with us in great power.

FRANK M. WELLS.

Deer Creek Association.

The Deer Creek Association meets with the Hollandale Baptist church on Tuesday October the 4th, 1904. We want this association to be one of the best we have ever had, and in order to make it such the churches must be well represented by messengers. Therefore it is desired that pastors will see that messengers are elected to the association. We hope to have a full attendance, and earnestly request that all remain to the close.

We are expecting to have with us the Secretary of the Home Mission Board, Secretary of State Missions, our S. S. missionary and others. Let as many come as can and help make the association a great one. All who attend will please send me their names in advance.

L. F. GREGORY.

Hollandale, Miss.

Delegates to Yazoo Association.

Our Association will convene with Carrollton Church at 10 a. m., Tuesday, Sept. 27, 1904.

Please advise us of your coming. A committee will meet all trains, Tuesday and Wednesday to receive and care for you.

Respectfully,

W. D. KIMBROUGH,
for Committee.

Five Little Foxes.

Among my tender vines I spy
A little fox named By-and-by.
Then set upon him quick, and say,
The swift young hunter—Right away.
Around each tender vine I plant,
I find the little fox—I can't.
Thou fast as ever hunter ran,
Chase him with bold and brave—I can't!
No use in Trying—lags and whines
This fox among my tender vines
Then drive him low and drive him high
With this good hunter, named—I'll try
Among my vines in my small lot
Creeps in the young fox—I forgot.
Then hunt him out and to his den
With—I Will not Forget Again!
A little fox is hidden there
Among my vines, named—I Don't Care.
Then let I'm Sure—hunter true—
Chase him afar from vines and you.
"Sunshine and Shadow."

Water And Food.

Of heavenly origin. God made the seas, the rivers and the creeks. He grows the corn, the rice and the beans, and "the cattle on a thousand hills," and the coffee tree; and man eats, drinks and is merry—all with often not a large thought of Him who has lavished all.

I slipped off for a day and am drinking water where THE BAPTIST said two hundred gallons flow per minute, and 'tis quite refreshing.

Am also eating the Dr. smaccaroni, ham, rice, tripe and other things, at intervals for a change.

But it cannot last: Among earth's sad things, one is that some things have an end. But, if this were not so, some of us might likely get fat, forget God and die. So, all is well ordered, and in it, we should find pleasure.

THE BAPTIST said one can do as he

pleases at Mammoth Springs, and it is even so; and Mr. Brumfield is so jolly. It is worth your money to associate with him, and then your water and board comes free.

If you want a rest, come and try it—five miles northwest of Hattiesburg.

J. E. PHILLIPS.

The End Of Life.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do. Thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do Thy will, O God."

You want pleasure: "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "He that doeth the will of God abideth forever."—Henry Drummond.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement, that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

As an advertising scheme, Harris Business College is offering a few scholarships at a big bargain. Write them.

Religion does not lessen, but it changes, one's pleasures. It creates delight in things previously ignored or despised. It turns the supreme devotion and interest away from the carnal to the spiritual, from the worldly to the heavenly. It sees in God, in Christ, in the Spirit, in the Bible, in Christianity, in Christian service, in human welfare, and in the promotion of Christ's kingdom a joy of the purest and richest kind. It causes a heart-relish never before known, and an increasing sanctification of earth's experiences, which more than pay for any losses endured, or any sacrifices made, for right and truth and holiness.—Presbyterian.

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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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Editorial.

Announcement.

On October 1, in response to the call of the Board of Directors, with little desire and less capacity, I expect to become associate editor of THE BAPTIST. If what some editors say is true, that only those who have not tried it know how to run a paper, I have large qualifications. Though without any experience at all, yet I have had long and wide observation, and sympathetic too, if one can have sympathy without experience in the very things which others do. I have been a close student of the methods of those who manage some of the best religious papers of our country. For the present at least, I shall continue in the pulpit and pastorate, the deepest desire and abounding joy of my life. But I shall not neglect the work on the paper. Each should help the other, and I shall endeavor to make them mutually beneficial. I have an abiding conviction and deep that our paper should bring the best possible help to every work which our denomination fosters—to education in all our schools, and especially to Mississippi College; to missions, State and Home and Foreign; to our Orphanage; to our toiling and self-sacrificing pastors, and their churches and helpers; to our Sunday-schools and young people's meetings; to our homes, that they may become richer fountains of light and sweetness, purity and power. I have been surprised and grieved that our people do not appreciate our paper. They are earnest in the promotion of every other department of our work, and indifferent and sometimes hurtful to this one, with which we could not dispense, and which is of inestimable value. This ought not to be. Brethren, let us do better. I shall do my best in every way in

the work to which I have been called. I could not accept it until I gathered what seemed to be the will of God. I sincerely crave and earnestly implore the help of every one who loves our Lord Jesus, and our Baptist Zion.

H. F. SPROLES.

Progress at Blue Mountain.

While attending the Tippah Association last week it was the good fortune of the Editor to spend a night at Blue Mountain Female College. It was his privilege to drive five miles from the country in a buggy with Prof. W. E. Berry, one of the proprietors of the college. Here we met President B. G. Lowrey, Prof. Booth Lowrey and Mr. Lowrey Berry, together with their wives and children and other helpers about the institution. It is refreshing to be with these noble, public-spirited and aggressive Christian educators.

After viewing the Hearn Cottage externally and internally and considering the object of the building, we are impressed that no nobler or worthier thing has been done. The building has been dedicated to the memory of Mrs. Carrie Hearn Hurt, who was the wife of Rev. H. P. Hurt, now of Memphis, and a daughter of S. L. Hearn, of West Point, Miss. He might have invested several thousand dollars in a marble shaft which would have spoken to coming generations of his affection for his cherished daughter. But instead he has done the wiser thing of erecting this good brick building to assist worthy and dependent young women in acquiring an education. This building is a dormitory for 32 young ladies. We do not know, but suppose from its appearance, that it must have cost \$8,000 or \$10,000. It is well-planned and well-built, very comfortable and convenient. It is a monument to Bro. Hearn which will proclaim his wisdom and generosity in coming years. This benefactor to poor girls is represented in every enterprise and movement among Mississippi Baptists. Let his kind increase.

We found the electrician and engineer with a large force of men pushing the work of placing the machinery for operating the steam heat, electric lights and steam laundry. The wiring of six buildings and the laying of steam pipes were rapidly drawing to completion. Also the laundry was almost ready for work. These three things are all operated from the same power-house. With these additions, which cost \$10,000 or \$12,000, Blue Mountain Female College stands in the very front of well-equipped female colleges. This institution needs no advertising, as it is already full, with about 80 applicants knocking at the door, who can not be admitted.

Driving back to the association next morning with Prest. B. G. Lowrey, we took in New Blue Mountain. This portion of the town is located on Mississippi Heights. The highest point of this elevation is known as bold knob and is, according to the United States survey, the highest point in Mississippi, being 700 feet above sea level. It is on this elevation

the Mississippi Heights Academy is located. This is a school for boys, and presided over by Prof. J. E. Brown, an educator of no mean sort. This section of the town is growing rapidly, several residences of good class nearing completion now. Here Prof. Brown has a beautiful home. The brick Academy building will be completed in the near future. All these buildings are to be supplied with water by pipe from the Big Sand Spring. We had no idea that such a landscape view could be had anywhere in Mississippi. Land is going up at Blue Mountain and everything hopeful. Both schools expect to have all they can do.

Tippah Association.

This old body met in its 42d session at Academy Church, on August 31st. Rev. W. E. Berry was re-elected Moderator, J. W. Crump, Clerk, and A. L. Collins, Treasurer. The Introductory sermon was preached by Rev. J. L. Wilson on "Growing." The preacher said many good and sensible things, and some of his sayings were even striking. The sermon was eminently scriptural and will bear good fruit. The old custom of reading the church letters was dispensed with, thus saving two hours of valuable time, usually largely lost.

The visitors were E. L. Wesson, representing the *Journal and Expositor*; A. V. Rowe representing the Convention Board; J. R. Carter, representing the Orphanage; and T. J. Bailey, representing THE BAPTIST; Rev. E. R. Osborne, J. T. Baker and W. L. Souter.

The association was spiritual and spirited, and, we think planted the banner a little more firmly and a little higher. Missions received very earnest attention at the hands of Secretary Rowe; also others spoke to this great question, the question of associations. THE BAPTIST received earnest consideration and was set forward in the association. The next session will be held at Flat Rock Church.

Some Suggestions.

As the association season is at hand, will you allow me to make a few suggestions?

1. Let me urge our lay brethren, who may be sent as delegates to the association, to make up their minds before leaving home to patiently remain to the close of the session.

2. Let our pastors be careful to give the association the right of way.

3. Let our members who are not delegates attend the association—we need hearers, as well as speakers to make our meetings a success.

4. Let the long-winded brother remember that some other brother may have something to say, if he had a chance.

5. Let us not devote too much time to the discussion of matters of minor importance, but let "first things be first."

Fraternally,

ANOTHER LAYMAN.

A Legend.

There has come to my mind a legend,
A thing I had half forgot,
And whether I read it or dreamed it—
Ah, well, it matters not.

It is said that in heaven at twilight
A great bell softly swings,
And man may listen and hearken
To the wonderful music that rings,

If he puts from his heart's inner chamber
All the passion, pain and strife,
Heartaches and weary longings
That throb in the pulses of life.

If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.

Let us look in our hearts and question,
"Can a pure thought enter in
To a soul if it be already
The dwelling of thoughts of sin?"

So, then, let us ponder a little;
Let us look in our hearts and see
If the twilight bell of the angels
Could ring for you and me.

—Household.

Meetings.

Saturday before the 2nd Lord's day in August we began our meeting with Mt. Pisgah church, Rankin County. We had no invited help but was ably aided by one of the churches' own preachers, Bro. John Robinson. Bro. Robinson is going to re-enter Mississippi College at the opening of the session. We think that there is a bright future in store for this young brother. His church greatly appreciate him and will aid him through school. We held forth the Word of Truth to the extent of our ability and as an evidence of its effectiveness we baptized in Pearl river five happy souls, one by letter, another to follow, and the church strengthened. This is a noble people, but brethren, the devil is not in chains here yet, pray for us.

On the third Lord's day in August we began at Center Hill, Leake County, with Rev. W. H. H. Fancher to do the preaching, which he did to the entire satisfaction of both pastor and people; increase 3, one by letter, one by restoration and one by experience and baptism. We believe that the results of this meeting will tell in years to come. We have a hard field here, not bad people, but a division in the church as one of the results of the awful Gambrell tragedy enacted near here a few years ago. Pray for us brethren, that the Lord may make us a unity.

Their pastor,

J. G. GILMORE.

"Grudging Service."

We need to watch against a "grudging service." The enemy is always trying to get in the word "duty" instead of the word "delight," he says a stern "you must," instead of the loving "you may." There is no slavery like the slavery of love, but its chains are sweet. "It knows nothing of sacrifice, no matter what may be given up. It delights to do the will of the beloved one—Smith.

Houston.

A visit to this thriving little city was greatly enjoyed. A number of new subscribers to THE BAPTIST rewarded the visit. Pastor Thornton is keeping pace with the progress of the town which is on a genuine boom. More than 50 houses built within the past year and many others projected and quite a number of them brick.

The writer was brought under special obligation to Bro. Crawford, senator from his county and president of one of the banks in his town.

It was the pleasure of the writer to preach for Bro. T. at 11 o'clock Sabbath morning, and at night for the Bishop of Okalona. Upon the whole this was a delightful visit.

The night was spent with Bro. Hawkins who met the tramp at the depot and conveyed him to his home in his surrey, but enough.

O. M. LUCAS.

Church Letters.

BY REV. D. W. BOSDELL.

I am quite sure what I have to say on this subject will not influence the churches, however, I believe it ought. I shall be none the poorer for having given my advice, but will feel the better after I have expressed my convictions. I believe our churches generally are too careless in granting church letters anyway and often do wrong by not guarding the action. I have for some time had strong convictions on the subject and I believe I shall here tell them. I do not believe our churches ought to grant a letter of dismission upon the application of the individual member.

Because it tends to make trunk Baptists. If there is one thing that the churches should endeavor to prevent, that thing is the making of trunk Baptists. One of the most difficult problems for the pastor and church of today to solve is to get Baptists to take their church letters out of their trunks. It is not only a hard question to answer but the keeping of them there is a great evil. This state of affairs will always exist so long as it is the right of an individual member at will to call for his church letter and put it in his trunk. If our churches would agree not to grant a letter of dismission upon the application of the individual, no Baptist church would ever make another trunk Baptist. It is my conviction that the evil should be checked. Again to grant letters of dismission upon the application of individuals encourages a wrong conception of the nature of a church letter. While the letter clearly states the member is not dismissed until joined to another church of same faith and order, yet there is an impression, practically universal, strengthened by a custom that is as broad in its application as the church itself, that a member's connection with a church ceases when a letter is granted. No wordings of the letter or explanation by pastor or church can change this state of affairs—it's there to stay, though it's an error and should be re-

moved. Now, I am of opinion that the churches should busy themselves in correcting this wrong—for indeed it is a wrong somewhere.

Again, I believe churches should refuse to grant church letters upon the application of the individual member, because it would enable the church to avoid a very delicate embarrassment. Every church letter either states or implies that the bearer is in full fellowship.

Some churches leave the reference to fellowship out of the letter, but this does not help matters, a church letter cannot be granted unless fellowship is either expressed or implied. Now, here comes the embarrassment. In the history of every church, sooner or later, applications will be made for letters of dismission when the applicant is not in fellowship. It may be a member is offended at some brother or sister in the church, or perhaps at the church itself and so he applies for his letter of dismission. This is very embarrassing to pastor and church. Each knows the applicant is not in fellowship. Now, what shall they do? Well, to avoid a great deal of hard feelings and prolonged trouble the church grants the applicant a letter. Now, it is my opinion that churches should not be forced to face such embarrassing conditions, and it can be avoided by following the suggestions.

Again, a church letter is a document that is the property of the church and is not to or for the individual—no individual member needs a letter to prove to him he is a member of a church. This is a document sent by one church to another, relative to the standing of the bearer and is the property of the church to which it is sent. Consequently the holding of a church letter is not the logical right of an individual member.

Now, to avoid the mentioned evils and embarrassments and to do what is reasonable and right I believe our churches should come to the agreement to grant a church letter upon the application of no individual member, but in all cases upon the application of the pastor or some officer of the church with which the member desires to join, and that the clerk forward the letter to the officer calling for the same. I believe if Baptist churches would adopt such a rule it would be a long stride in the right direction.

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| Ar. Gulfport..... | 10:05 a. m. |
| No. 3. Lv. Jackson..... | 3:35 p. m. |
| Ar. Gulfport..... | 10:00 p. m. |

(Ex. Sunday)

| | |
|-------------------------|-------------|
| No. 5. Lv. Jackson..... | 4:30 a. m. |
| Ar. Gulfport..... | 11:15 a. m. |
| (Sunday Excursion.) | |
| No. 7. Lv. Jackson..... | 3:15 a. m. |
| Ar. Gulfport..... | 9:55 a. m. |

| | |
|--------------------------|-------------|
| No. 2. Lv. Gulfport..... | 7:35 p. m. |
| Ar. Jackson..... | 12:30 p. m. |
| No. 4. Lv. Gulfport..... | 7:20 a. m. |
| Ar. Jackson..... | 2:00 p. m. |

(Ex. Sunday.)

| | |
|--------------------------|-------------|
| No. 6. Lv. Gulfport..... | 4:05 p. m. |
| Ar. Jackson..... | 11:00 p. m. |
| (Sunday Excursion.) | |
| No. 8. Lv. Gulfport..... | 5:40 p. m. |
| Ar. Jackson..... | 1:00 a. m. |

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Account of National Convention Fraternal Order of Eagles, Baltimore, Md., Sept. 12-17, 1904. For this occasion a rate of one fare plus \$1.25 for the round trip has been authorized via all rail or via rail to Norfolk and steamer. Tickets on sale Sept. 10, 11 and 12, limited to Sept. 19 for return. By depositing tickets on or before Sept. 19 and paying a fee of \$1.00 ticket may be extended to Sept. 25.

Central Convention Protestant Episcopal Church, Boston, Mass., and return, Oct. 5-28, 1904. Account of this occasion a rate of one first class fare plus 50 cents, has been authorized via all rail route. Via rail to Atlantic ports and steamship, one fare plus \$6.50 for the round trip has been authorized. Tickets on sale Oct. 2d and 3d, limited to Oct. 22, 1904. By depositing tickets in Boston immediately upon arrival at that point final limit of ticket may be extended until Oct. 31. Stop overs within this final limit may be obtained at Philadelphia, Baltimore and Washington, upon notice to conductor and deposit of ticket with depot ticket agent immediately upon arrival at the point where you wish to stop.

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North Bound—Daily.

| Stations. | No. 2. | No. 4. |
|-----------------------|--------|--------|
| Lv. Mobile..... | 7:00am | 4:00pm |
| " Orchard..... | 7:27 | 4:27 |
| " Crusier..... | 7:33 | 4:33 |
| " Semmes..... | 7:40 | 4:40 |
| " Wilmer..... | 7:57 | 4:57 |
| " Latonia..... | 8:12 | 5:12 |
| " Brushy..... | 8:19 | 5:19 |
| " Donovan..... | 8:26 | 5:26 |
| " Evanson..... | 8:35 | 5:35 |
| " Lucedale..... | 8:41 | 5:42 |
| " Eubank..... | 8:52 | 5:53 |
| " Bexley..... | 8:59 | 5:59 |
| " Merrill..... | 9:11 | 6:12 |
| " Leaf..... | 9:28 | 6:29 |
| " McLain..... | 9:42 | 6:43 |
| " Little Creek..... | 9:47 | 6:50 |
| " Beaumont..... | 10:02 | 7:04 |
| " Hintonville..... | 10:23 | 7:26 |
| " Richton..... | 10:40 | 7:44 |
| " Loper..... | 10:58 | 8:03 |
| " Ovette..... | 11:12 | 8:18 |
| " Ellisville Jct..... | 11:40 | 8:47 |
| Ar. Laurel..... | 12:08 | 9:16 |

South Bound—Daily.

| Stations. | No. 1. | No. 3. |
|-----------------------|--------|---------|
| Ar. Mobile..... | 6:30pm | 11:00am |
| " Orchard..... | 5:59 | 11:02 |
| " Crusier..... | 5:53 | 10:46 |
| " Semmes..... | 5:46 | 10:39 |
| " Wilmer..... | 5:29 | 10:22 |
| " Latonia..... | 5:13 | 10:07 |
| " Brushy..... | 5:01 | 10:00 |
| " Donovan..... | 4:55 | 9:53 |
| " Evanson..... | 4:47 | 9:44 |
| " Lucedale..... | 4:41 | 9:38 |
| " Eubank..... | 4:31 | 9:27 |
| " Bexley..... | 4:24 | 9:21 |
| " Merrill..... | 4:14 | 9:11 |
| " Leaf..... | 3:57 | 8:52 |
| " McLain..... | 3:43 | 8:36 |
| " Little Creek..... | 3:38 | 8:20 |
| " Beaumont..... | 3:21 | 8:03 |
| " Hintonville..... | 3:03 | 7:45 |
| " Richton..... | 2:46 | 7:26 |
| " Loper..... | 2:28 | 7:09 |
| " Ovette..... | 2:14 | 6:56 |
| " Ellisville Jct..... | 1:46 | 6:28 |
| Lv. Laurel..... | 1:18 | 6:00 |

| NORTH BOUND. | SOUTH BOUND. |
|-------------------------|--------------|
| No. 2—Daily. | Daily—No. 1. |
| 12:43pm Ar. Mobile..... | Lv. 12:43pm |
| 1:06pm " " " " " " " " | 12:15pm |
| 1:33pm " " " " " " " " | 11:47am |
| 2:19pm " " " " " " " " | 11:01am |
| 2:48pm " " " " " " " " | 10:32am |
| 3:20pm " " " " " " " " | 10:00am |

Hattiesburg Branch.

Daily except Sunday.

No. 24. No. 6.

| | | |
|----------------------|---------|--------|
| Lv. Beaumont..... | 10 10am | 7 10pm |
| " Wingate..... | 10 45am | 7 27pm |
| " New Augusta..... | 11 00am | 7 34pm |
| " Mahnd..... | 11 15am | 7 48pm |
| " Ragland..... | 12 05pm | 8 08pm |
| " McCallum..... | 12 05pm | 8 12pm |
| Ar. Hattiesburg..... | 12 50pm | 8 35pm |

SOUTH BOUND.

Daily except Sunday.

No. 5. No. 25.

| | | |
|----------------------|--------|--------|
| Ar. Beaumont..... | 8 05am | 5 08pm |
| " Wingate..... | 7 49am | 4 24pm |
| " New Augusta..... | 7 42am | 4 06pm |
| " Mahnd..... | 7 34am | 3 48pm |
| " Ragland..... | 7 18am | 3 35pm |
| " McCallum..... | 7 09am | 3 25pm |
| Lv. Hattiesburg..... | 6 48am | 2 06pm |

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Meetings of Associations for 1904.

AUGUST.

West Judson, Uclatubba, 4 miles north-west Sallito, M. & O. railroad, August 30.
Chickasaw, Waynesboro, M. & O. railroad, August 31.
Tippah, Academy, 5 miles southeast Blue Mountain, August 31.

SEPTEMBER.

Sunflower, Shelby, Y. & M. V. railroad, September 6.
Oxford, Bethel, 3 miles southeast Water Valley, I. C. railroad, September 7.
Copiah, Strong Hope, 11 miles east West, I. C. railroad, September 8.
Columbus, Starkville, Aberdeen Branch I. C. railroad, September 9.
Pearl River, Caney, 3 miles from Baxter, on O. & S. I. R. R. September 10.
Chickasaw, Bethel, 10 miles west Ecru, September 13.
Dishomingo, Cross Roads, 9 miles southwest Iuka, September 16.
Mount Pisgah, Poplar Springs, Newton county, September 17.
Strong River, Stonewall, 4 miles east Shivers, Columbia Branch G. & S. I. railroad, September 17.
Bethel: Pine Ridge church, 6 miles s w of Sumrall, Marion county. Saturday, September 17.
Tallahatchie, Pine Grove church, 5 miles west of Ellisville, Saturday, Sept. 17.
Calhoun, Elam, 3 miles east Coffeeville, I. C. railroad, September 21.
Bogue Chitto, Enop, 16 miles east Summit, I. C. railroad, September 22.
Union, New Providence, 20 miles west Brookhaven, I. C. railroad, September 22.
Red Creek, Cypress, 12 miles east Brook, Iva, G. & S. I. railroad, September 24.
Rankin County, Bethel (Polkville), September 27.
Yazoo, Carrollton, Southern Railroad, September 27.
Zion, Spring Hill, 6 miles east Slate Springs, September 28.
Lawrence County, Antioch, 10 miles southwest Monticello, September 30.
Carey, Gloster, Y. & M. V. railroad, September 30.

OCTOBER.

Chester, Clear Springs, 10 miles north-west Ackerman, Aberdeen Branch I. C. railroad, October 1.
Benezer: Big Creek church, Jones county, 9 miles n w from Ellisville, Saturday, October 1.
Liberty, Elam, Clark county, October 1.
Aberdeen, Central Grove, 7 miles east Okolona, M. & O. railroad, October 4.
Deer Creek, Hollandale, Y. & M. V. railroad, October 4.
Hobolochitto, Union, 8 miles from Carriere, October 5.
Yalobusha, Grenada, I. C. railroad, October 6.
Lauderdale County, Causeyville, October 7.
Mississippi, Mt. Zion, 20 miles west Summit, I. C. railroad, October 7.
Louisville, Murphy Creek, 7 miles east Louisville, October 8.
Sipsey, New Prospect, 7 miles east Aberdeen, K. C. M. & B., and I. C. railroads, October 8.
Magee's Creek, Spring Creek, 4 miles east Kentwood, La., I. C. railroad, October 8.
Pearl Leaf, New Hope, October 8.
Pearl Valley, High Hill, Neshoba county, October 8.
Central, Bethesda, 6 miles northwest Terry, I. C. railroad, October 11.

Coldwater, Senatobia, I. C. railroad, October 12.
New Liberty, Eden, 14 miles west Sylva, October 12.
Kosciusko, Yockanookaway, 10 miles south Kosciusko, Aberdeen Branch I. C. railroad, October 14.
Lincoln County, Damascus, 16 miles west Brookhaven, I. C. railroad, October 14.
Hopewell, Line Creek, 5 miles southwest Morton, A. & V. railroad, October 15.
Leaf River, Washington, Greene county, October 15.
Chocktaw, Blackwater, Kemper county, October 15.
Tombigbee, Highland, 18 miles south Iuka, M. & C. railroad, October 15.
Trinity, Bently, 16 miles north Eupora, Southern Railroad, October 19.
Harmony, Standing Pine, 25 miles north Forest, A. & V. railroad, October 21.
South Mississippi, New Hope, October 22.
Oltibbeha: Rocky Creek church, Newton county, Saturday, October 29.

NOVEMBER

Lebanon, Ellisville, N. O. & N. E. railroad, November 2.

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1854. 1904-05.

Greenville Female College,

Greenville, S. C.

College of Highest Grade. Degree Courses and Specials. Faculty of 18. Greatly Improved Equipment. Pure Mountain Water. Climate Rarely Equalled. For Catalogue and terms write E. C. James, Litt. D., President, No. 413, College St., Greenville, S. C.

International Association
Fire Engineers, Chattanooga,
Tenn., Sept. 13-16, '04.

Account meeting International Association of Fire Engineers at Chattanooga, Tenn., Sept. 13-16, the Southern Railway will sell tickets from all points on its line at the very low rate of one fare plus twenty-five cents for the round trip, minimum rate fifty cents. Tickets will be sold Sept. 11-12 with final limit Sept. 20, 1904.

Original purchasers of tickets may secure an extension of limit until Sept. 30, 1904, up to the payment of fifty cents deposit fee, provided deposit is made not later than Sept. 20th and not earlier than Sept. 11. Write any agent of the Southern Railway for full particulars.

A. A. BENSCOTER,
Asst. Gen'l Pass. Agent.

Illinois Central R. R.

Best of Train Service,

with Dining, Buffet Library, Sleeping and Reclining Chair Cars on through trains direct to the

WORLD'S FAIR.

Tickets account of the Fair, with 15 Days, 60 Days, December 15 limit, at greatly reduced rates.

Tickets and particulars as to specific rates, limits and train time of your home ticket agent.

F. W. HARLOW, D. P. A., Louisville.
A. J. McDUGALL, D. P. A., New Orleans.
A. H. HANSON, G. P. A., Chicago.
JNO. A. SCOTT, A. G. P. A., Memphis.

Low World's Fair Rates in September, 1904.

To St. Louis and return on each Tuesday and Thursday via Mobile & Ohio Railroad from Meridian, Miss., Tuscaloosa, Ala., and intermediate Agency Stations South of Cairo, Ill. Apply to Mobile & Ohio Railroad agents for particulars and tickets.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street, near the Edwards and Lawrence Hotels.

Southern Business University,
Mobile, Alabama.

"Leading Business College on the Gulf Coast."

Bookkeeping, Shorthand, Telegraphy and English Branches. 3-Month Course in any Department \$35.00. Board \$10 per month. Write for New Catalogue.

SPENDING BUSINESS FOR MEN. This for weeks of hundreds of delighted customers. Make \$50 to \$50 weekly. Do business at home or traveling, all or spare time. Selling Gray outfits and doing repairs on gold, silver, nickel and metal. Selling on watches, jewelry, tableware, linoleum, all metal goods. Heavy plate. No experience, quickly learned. Enormous demand. No days or holidays. Outfits all sizes. Everything guaranteed. Let us start you. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

Jefferson Military College.

1802. Washington, Miss. 1904.

One of the oldest, most firmly established, and best equipped Boarding Schools for Boys in the South. Endowed by U. S. Government in 1802. 102 Year begins Sept. 14. Total expenses \$225.00.

For catalogue address J. S. RAYMOND, LL. D., Sept.

SPECIAL LOW RATES VIA THE SOUTH. ERN RAILWAY.

Richmond, Va. and return. Account Grand Fountain United order True Reformers. One fare plus twenty-five cents for the round trip. Tickets sold September 4-7th, limited to Sept. 15th for return.

San Francisco and Los Angeles, Cal. Account Triennial Conclave Knights Templar, Sovereign Grand Lodge L.O. O. F., Sept. 1904. Less than the one way standard rate has been authorized for the round trip account of the above occasions. Tickets will be on sale from Aug. 15th to Sept. 9th inclusive, limited to Oct. 23rd for return. Diverse routes may be secured on this trip if desired, also side trips at additional cost. Summer Tourist Rates to all summer resorts, also to Colorado and Utah resorts.

For detailed information regarding the above trips, rates, sleeping car reservations, schedules, etc., call on nearest Southern Railway Agent or address J. N. HARRISON, Dist. Pass. Agent.

R. B. CREAGH, Trav'l. Pass. Agent, Birmingham, Ala.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Rufus Marion Jackson.

The sweet little spirit of little Rufus Marion Jackson, went back to his Maker Saturday night, Aug. 27, at 10:30 o'clock. He was only lent to us for so short awhile, only 11 months, 10 days, and yet his bright sunny smile had so endeared him to us that it was bitter to give him up. But God who "gave and taketh away" knows what is best, and submissively we bow our heads and say, "Thy will, O God, be done."

Flora, Miss.

Mrs. J. W. Helms.

Whereas, our Heavenly Father in His infinite wisdom has called from our midst our beloved friend and sister, Mrs. J. W. Helms, we, the Ladies' Aid Society, adopt the following resolutions: First. That in the death of our sister we do mourn the loss of a true friend and Christian helper, she being the first to suggest the organization of our society.

Second. That we treasure the memory of her radiant life, emulate her cheerfulness of spirit, even in hours of suffering, and hold in high esteem her example of unselfish patient endurance.

Third. That we extend to the bereaved family our deep sympathy and Christian love in their great loss, and may the Comforter abide with them always.

Fourth. That a copy of these resolutions be sent to the family, a copy be spread on the minutes of the Society and a copy be sent to THE BAPTIST for publication.

MRS. JOHN BURNETT,
MISS LIZZIE GOOCH,
MISS LOU NEELY.

Jas. M. Haley.

Was born Jan. 30, 1844, baptized into the fellowship of County Line Church Sept. 4, 1864. Was badly wounded in the service of the "lost cause," returned to his home in Copiah county after the war, was married to Miss Mary K. Dye, May 23, 1867, and died July 31, 1904.

A bereaved companion and seven children on this side the river besides numerous relatives and many friends are in deep sorrow since his death. His suffering was long and intense, but the end was gentle as the sleep of an infant. In the sore trial which came to his home in the tragic death of the beloved Maibel, his nervous system gave way and his manly frame after a hard struggle succumbed to the Reaper.

He was a brave soldier, an excellent citizen, a kind husband, an indulgent father, "one of the best papas," a loyal Baptist, a good deacon, an humble Christian, and what more can or need be said. When shall we see his like again? A generous hospitality characterized his lovely home and his family revered him while living and cherish his name in fond remembrance, no w.

that he is gone. Blessed are the dead who die in the Lord. Dear wife and mother, let the hope of reunion in the near future assuage your grief, and dear children heed well his admonitions and follow his example. God bless you all.

A. A. BAXX,
ex. Pastor.

S. J. Tucker.

Bro. S. J. Tucker was born Feb. 10, 1833. He was married to Miss Helen O. Kelly April 19, 1862. On his experience of faith in Christ he joined Poplar Springs Baptist Church and was baptized by Eld. A. B. Smith in 1869. He joined Cherry Creek White Baptist Church by letter in 1883.

Bro. Tucker was an honorable upright citizen, a kind husband, affectionate father and loyal church member. He leaves a wife, six children and many relatives and friends to mourn his loss. He died July 21st, 1904.

Asleep in Jesus! peaceful rest. Whose waking is supremely blest. No fear, no woe shall dim that hour, That manifests the Saviour's power.

We extend our heartfelt sympathy to the bereaved family, and commend them to one who knows their sorrows.

Cherry Creek, Miss.

Mrs. Bertha Dunaway.

On Sept. 1st, the angel of death visited the home of our dear wife, Walter Dunaway, and this time claimed his sweet spirited wife.

Bertha had been a consecrated Christian for about 23 months. She was 19 years old, and had been married only 21 months. Her sweet voice is heard here no more, but she has gone to rejoice with the angels. We miss her so much. The Lord bless and comfort her husband, loved ones and many friends who mourn her departure.

J. J. JUSTICE.

Married.

Walker-Goodwin.

Mr. Emmett Walker, a promising young man of Taylor, and Miss Eugenia Goodwin, an accomplished young lady of Coffeeville, were married Aug. 29th, at the bride's home. The bridal party went at once to the World's Fair.

WM. F. ROBERTS.

By Anointing With Oil Cured of the Hand Cured in 1 Month.

February 5, 1904.
Dr. D. M. Bye Co., Dallas, Texas.
Dear Sirs—After using the medicine you sent me according to directions, on the morning of the 12th day I removed the Cancer from my hand and it is well. It is now about four months since it healed up. Yours truly,

L. S. NEWMAN,
Pleasant Grove, Tex.
There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balm, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

The object of true education is to make people not merely do the right things, but enjoy the right things—not merely instruct, but love industry—not merely just, but to hunger and thirst after justice.

An Autumn Thanksgiving.

When beechen leaves are brown,
And the barberries bright as coral,
Let us forget the frown
Of fate and the longed-for laurel.

Come where the maples burn
In crimson and golden glory,
That Earth may hold in her urn
The ashes of summer's story.

Faithless the birds depart,
With musical chirp and twitter,
And Nature folds to her heart
Alike the sweet and the bitter.

Then sing in autumn's praise,
Nor shrink from the colder comers;
The joy of these shining days
Is deep as the bliss of summer.

Winter in graves of snow
May bury, but hide them never,
For safe in our hearts shall glow
The light they have brought forever.

The woods, the hills rejoice,
Each leaf a mute thanksgiving;
We sing with grateful voice
The pure delight of living.

—Elizabeth Roberts McDonald.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, Notre Dame Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. The chances are it can't help it.

The man of Galilee was the manliest of men, the strongest of the strong, the bravest of the brave, and he was never ashamed to speak words of gentleness and love.

STATE OF OHIO, CITY OF TOLEDO, J. J. CHENEY, CHENEY & CO., TOLEDO, O.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75c.

Hall's Family Pills are the best.

The Mitchell Wagon Co. presented the Orphanage with a handsome wagon.

Skin Parasites.

Live and multiply in the skin of the sufferer from Tetter, Itch, Ring Worm and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. If you have a friend suffering from such troubles tell him of Tetterine. 50 cents at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

BLANK BOOKS

OF ALL KINDS MADE TO ORDER

TUCKER PRINTING HOUSE,

JACKSON, MISS.

ANNOUNCEMENTS.

We are authorized to announce

Hon. John Sharp Williams

as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

Brown Bros. sell Columbus Buggy, Chattanooga, Weber, and Mitchell Wagons, and all kinds of Harness.

There is nothing weak about gentleness, and nothing foolish about tenderness. Any devil can hate; it takes an A great many people seem to think that the spirit of gentleness and tenderness and loveliness is an indication of weakness, and a lack of manliness. How easy is poor fallen humanity led into paths of unrighteousness.

Terrible Disease Cancer Succumbs to the Application of Simple Oils.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmly Oils. Cancer, tumor, piles, catarrh, ulcers, fistula, and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. Bye, Drawer 1111, Kansas City, Mo.

Try one of Brown Bros. Columbus Buggies.

Excursion Rates

Via the Queen & Crescent Route.

Austin, Tex.—Tickets sold Sept. 11th and 12th, return limit Sept. 30th. One fare plus \$2.25 for round trip.
Chattanooga, Tenn.—One fare plus 25c round trip; tickets sold Sept. 11th and 12th, final limit Sept. 20th, with privilege of extension until Sept. 30th.
Baltimore, Md.—One fare plus \$1.25 for round trip; tickets sold Sept. 10, 11 and 12, return limit Sept. 19, with privilege of extension until Sept. 25th.
Boston, Mass.—One fare plus 50c round trip; tickets sold Oct. 2d and 3d, return limit Oct. 31st.

Woodmen Day at the Fair.

September 14th, 1904. Cheapest of rates and best of service via Mobile & Ohio Railroad.

Mississippi Day.

September 15th all Mississippi should be at the World's Fair. The Mobile & Ohio Railroad offers every inducement in the way of rates and service for a large attendance.

A St. Elmo Woman is Grateful.

Chatanooga Drug Co., Chattanooga, Tenn.

GENTLEMEN—I was down for three weeks with Typhoid Fever and the doctors gave up all hopes of my recovery, saying I could not live four hours. My mother hearing of

Purity Chills and Fever Cure,

purchased a bottle of it; the first dose relieved my head from all pain and in twenty hours I was up and feeling as well as ever.

I owe my life to the Purity Chills and Fever Cure and cheerfully recommend it to all as being the greatest medicine in the world.

Respectfully,
MISS HURLEY CHERRY,
St. Elmo, Tenn.

Sent prepaid for 50 cents. CHATTANOOGA DRUG CO., CHATTANOOGA, TENN.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor,
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—September, 1904.

Subject: Heralds of the Cross
in Home Lands.

1. Hymn—"I Love Thy Kingdom,
Lord."

2. Bible Reading—"Fellowship in the
Gospel," 2 Tim. 1:1-9; Phil. 1:3-7; Col.
1:9-14; Phil. 4:6.

3. Item—In S. B. C. Territory are
616 Heralds of the Cross, known as
Home Missionaries. Dr. B. D. Gray says
of many of these:

"Nowhere on the globe are mission-
aries enduring greater hardships. The
story of self-denial of the missionaries
and their devoted wives, if fully told,
would enroll them on the list of wor-
thies."

4. Petition for our Home Heralds
and that the privilege of helping through
prayer, may be more appreciated.

5. Leaflet—"John Eliot, The Apostle
to the Indians," by M. Katherine Ben-
nett.

6. Short Talk on Prayer—Based on
words of Home Missionaries. "Prayer
and pains through faith in Jesus Christ,
will do anything."—John Eliot's motto.
"God enabled me to so agonize in prayer
that I was quite wet with perspiration,
though in the shade and in the cool
wind."—Brainerd's Journal.

7. Call for incidents illustrating the
power of prayer.

8. Leaflet—"A Tenth and a Tramp,"
a story from life, by Ada Melville Shaw.

9. Messages from our substitutes in
the Home Land. See September Home
Field.

10. Questions—What have mission-
aries a right to expect from those whom
they represent?

11. Business, etc.—Has the Society
sent for letter of a missionary needing
the help of a box? If not, why delay?

12. Parting Thoughts—What place
has prayer had in my life; what place
should it have? Am I giving as I
should?

Recommendations of the
Foreign Mission Board.

Adopted by the Woman's Mis-
sionary Union at annual meet-
ing, Nashville, Tenn., May 13,
1904. Appreciating the help
which our consecrated Sisters
have given us in the great work
of world-wide evangelization,
and rejoicing in the noble ad-
vance which they have made
from year to year, we make the
following Recommendations for
the next Convention Year:—

1. We think it well for the
"Christmas Offering" to be again

There's Health
IN
Lemon Juice

Various experiments by eminent
scientists have proven the great
value of lemons in destroying the
germs of typhoid and other fe-
vers. Germs of diseases are de-
posited in the system by the fail-
ure of the bowels to act regular-
ly. MOZLEY'S LEMON ELIXIR
is an ideal laxative, made from
the juice of pure lemons, and has
no equal for cleansing the system
of all impurities. It acts prompt-
ly on the bowels, liver and kid-
neys, and does not gripe or cause
any unpleasantness. 50 cents per
bottle at all drug stores.

Mozley's
Lemon Elixir.

Made of Lemons.

designated for the rapidly devel-
oping work in China. Last year
your gifts for this purpose went
beyond \$10,000. This is help-
ing much to give the Gospel to
the benighted in that great land.
We hope that pastors will unite
with you in getting the co-op-
eration of the women in their
churches to enlarge the "Chris-
tmas Offering" for this great
work.

2. We trust that you will con-
tinue to disseminate information
in reference to the work of For-
eign Missions, by getting sub-
scribers for the Foreign Mission
Journal, distributing tracts, and
talking to those around you
about the work of the Lord.
The women have done much by
securing thousands of subscrib-
ers for the Foreign Mission Jour-
nal. This is real Mission work.
We appreciate your help, and
ask that every society try to
get new subscribers.

3. We again urge upon you
the duty of systematic and pro-
portionate giving, and ask that
you, so far as possible, bring
this important subject to the at-
tention of the leaders in our va-
rious churches.

4. The woman's Missionary
Union is trying to secure enough
funds to pay for the expenses
of our schools (not including the
Theological Schools) in our va-
rious missions. To this end, they
are making appeals to Bands,
Societies and Individuals for
amounts sufficient to pay the
expenses of one or more schol-
ars. This is a good work, which
we commend to the Sisters.

5. We ask that you raise
enough to pay the expenses of

the women of our Board, who
are working in foreign lands,
and to this end we request that
you try to raise during the year
\$60,000. We recommend that
the W. M. U. divide this
amount among the various
States and Associations, as is
thought best. The salary of
missionaries is \$500 or \$600
according to the countries in
which they work; where feasible
we think it would be well to try
to get different Associations to
give enough to pay the salary of
a missionary.

A Lesson of Courage.

ROBERT MOFFATT.

(Born Dec. 21, 1795; died Aug.
9, 1883.)

A placard on the wall an-
nouncing a missionary meeting
attracted Moffatt into a hall,
and he that same night offered
himself to God for the foreign
field. He went to South Africa
and as soon as he could secure
permission started inland for the
kingdom governed by Africaner,
a cruel king whose desperate
atrocities had marked him as an
outlaw, and whose death was
sought. When Moffatt reached
the Mission Station at Warm
Springs, he was plead with to
proceed no further. The native
Christian women threatened to
block the wheels of his cart with
their own bodies before they
would allow him to go. He went,
and found the dreaded Africaner
had accepted Christianity, and
become mild, gentle, an earnest
follower of Christ. He abode for
a long time in a hut exposed to
the sun, rain, dogs, snakes, and
cattle. The dangers, privations,
and special providences incident
to his life enter into the inde-
scribable. He induced the former
bloody chief to go to Cape Town
under his personal pledge of se-
curity from arrest. And there,
that chief, by the beauty of his
spirit, astonished and captivated
all who saw him, as he revealed
the power of redemption through
Christ.

To the Women of Copiah As-
sociation.

Mrs. J. A. Lee of Wesson has
been appointed vice-president of
Copiah Association during Mrs.
Ellis' absence. We ask for her
your sympathy, your hearty
co-operation and your earnest
prayers that she may strength-
ened and divinely guided in her
efforts for Christ's sake.

(Mrs.) WM. R. WOODS,
Sec'y. Cen. Com.

Popping of
lamp-chim-
neys is music
to grocers.
MACBETH.

If you use a wrong chimney, you lose a
good deal of both light and comfort, and
waste a dollar or two a year a lamp on
chimneys.

Do you want the Index? Write me.
MACBETH, Pittsburgh.

Student Life in Heidelberg.

A student in Germany may be
almost any age from eighteen
to eighty. I have most pleasant
memories of an old gentleman in
the seventies with whom I stud-
ied for over two years. The old
man was patriarchal in aspect,
and his long silver beard swept
down to his waist line. Among
the students he was known as
"Papkin," a term which at once
is familiar and yet respectful.
Among the professors the old
student was invariably referred
to as "worthy colleague," and
his researches in certain fields of
sciences had given him a name
renowned throughout univer-
sity circles all over the world.
Yet the old gentleman studied
on, carefully applying himself to
his books, but never allowing a
chance for a frolic with the
younger students to go by. He
was as full of fun, as hearty a
drinker, and as good a singer as
nine out of ten of the young men.
—Prince Vladimir Vaniatsky, in
"The Pilgrim."

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder,
Hall's Great Discovery, cures all kidney
and bladder troubles, removes gravel,
cures diabetes, seminal emissions, weak
and lame backs, rheumatism and all ir-
regularities of the kidneys and bladder
in both men and women, regulates blad-
der trouble in children. If not sold by
your druggist, will be sent by mail on
receipt of \$1. One small bottle is two
months' treatment and seldom fails to
perfect a cure. Dr. E. W. Hall, Sole
Manufacturer, P. O. Box 629, St. Louis,
Mo. Send for testimonials. Sold by all
druggists.

This is to certify that I have used the
Texas Wonder, Hall's Great Discovery,
of St. Louis, Mo., for kidney and blad-
der troubles, and have got more relief
from one bottle than all other medicines
I have ever tried, and think the second
bottle will make a permanent cure, and
I can fully recommend it to the public.
WILLIAM E. CANE, Fayette, Ala.

Itch on human cured in 30 minutes by
Woolford's Sanitary Lotion. This
never fails. Sold by The Jones Drug
Store. Mail orders promptly filled.

The Best Scheme for Seeing
The World's Fair.

The Hon. M. A. Dees, late floater repre-
sentative for Jackson and Harrison coun-
ties in the Mississippi Legislature, hav-
ing for the last four years lived near the
World's Fair grounds in St. Louis, is
well posted as to hotels, rooms, etc. He
is well known to almost all the people
of Mississippi, and we have no hesita-
tion in commending him and his plan to
our readers. His charges for the serv-
ices to be rendered are but a small per-
cent of what he can save to any visitor,
besides the saving of valuable time, by
way of seeing the fair to advantage.

Among Mr. Dees' assistants are two
of his daughters, grown son and wife,
who are well posted as to the fair and
city, and will have special charge of his
lady patrons who wish to visit St. Louis
and the fair without made escorts.

Cut out the following agreement, fill
out, sign and mail it to Mr. Dees. For
further information, should it be desired,
let him hear from you.

AGREEMENT.

In signing this agreement I under-
stand that Mr. M. A. Dees of 3002
Clark avenue, St. Louis, Mo., is to se-
cure for me room and meals at hotel,
rooming house, private house, or res-
taurant, the kind and quality to be de-
signed by me and at the very best rate
possible. It being understood that said
rates vary from one dollar per day, for
room and meals, up to ten dollars. Com-
fortable rooms and good meals being
available at \$1.25 to \$2.50 per day. And
gate entrance to fair being fifty
cents per day.

Mr. Dees or reliable assistant is to
meet me at Union station in St. Louis at
train and time made known to him by
me; look out for my baggage; guide me
to my room previously secured by him;
conduct me through the fair to the best
advantage for seeing, and saving time;
show me about the city to churches,
theatres, etc., and finally see me and my
baggage safely on train for home; it be-
ing understood that I am to pay my
own expenses and the street car fare and
other small expenses of the attendant
furnished me by Mr. Dees, but I am not
to pay for the board or salary of such
attendant, as these are provided for as
follows:

On my arrival in St. Louis I am to
pay Mr. Dees:

If by myself, \$5, in full for the whole
time of my stay.

If accompanied by my wife, \$7.50 for
us both.

For each child, \$1.25.

Time I expect to reach St. Louis, about

Rate of accommodations desired, about

About the number of persons in my

party.....

Sign here.....

Royalty Paid and Musical Composi-
—on— tions. We arrange and
Song-Poems popularize. PIONEER PUB. CO.,
625 Baltimore Building, Chicago, Ill.

World's Fair Special Rates, to
ST. LOUIS.

On each Tuesday in August, 1904,
tickets at special low round trip rates
will be sold via the Mobile and Ohio
Railroad to St. Louis from Agency Sta-
tions south of the Ohio river. Apply to
any M. & O. R. R. Agent for particulars
or tickets.

BAPTISMAL PANTS.
STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST,
JACKSON, MISS.

World's Fair, St. Louis.

Tickets at low rates now on sale. For
particulars apply to any Mobile and
Ohio R. R. Agent.

Mammoth
Springs.

The Greatest Water on
EARTH.

FINE TABLE
FINE WOODS.
FINE MUSIC.

Don't decide on your sum-
mer vacation until you get our
booklet.

No Mosquitoes.
No Malaria.

For full particulars address,

DR. G. A. BRUMFIELD.

MAMMOTH SPRINGS, MISS.

On Gulf and Ship Island Railroad, five
miles from Hattiesburg.

Chas. A. Barber, M. D.,
SPECIALIST.

Treats all Diseases of the Eye,
Ear, Nose and Throat.

OFFICES CENTURY BUILDING,
JACKSON, MISS.

LEARN TELEGRAPHY

and SEATING WORK for RAILWAY
SERVICE. We will teach you
quickly, thoroughly, practically,
and at no tuition. For full particulars
address DALLAS TELEGRAPH COLLEGE,
Dallas, Texas.

Job Work.

Printing of all kinds. Send to
M. L. Lott, Jackson, Miss.
Rooms of THE BAPTIST.

FIT'S

Permanently Cured by
Dr. Kline's Great
NERVE RESTORE.
No fee after first day's use.
Consultation personal or by mail.
treatise sent \$2 Trial Bottle Free
to fit patient who may expect
only on delivery. Permanent cure
not only temporary relief, for as
Nervous Disorders, Epilepsy, Spasms, St. Vitus
Dance, Debility, Exhaustion, Dr. J. M.
KLINE, Ld., 931 Arch Street, Phila-
delphia. Founded 1871.

JOHN W. PATTON,

(Successor to Patton & White)

218 E. Capitol St., JACKSON, MISSISSIPPI.

Sell for Cash or on Easy Payments the Following Celebrated Makes of

PIANOS and ORGANS

KIMBALL,
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